A Brief

NARRATIVE

OF

The Success which the Gospel hath had, among the

INDIANS,

OF

Martha's-Vineyard (and the Places Adjacent) in *NEW-ENGLAND*.

With

Some Remarkable *Curiosities*, concerning the *Numbers*, the *Customs*, and the present Circumstances of the INDIANS on that Island.

Further Explaning and Confirming the Account given of those matters by Mr. *Cotton Mather* in the Life of the Renowned Mr. *John Eliot*.

By MATTHEW MAYHEW.

Whereto is added,

An Account concerning the *Present State* of CHRISTIANITY among the *Indians*, in other Parts of *New-England*: Expressed in the *Letters* of several Worthy Persons best Acquainted therewithall.

Boston in *N. E.* Printed by *Bartholomew Green*, Sold by *Michael Perry*, under the Exchange, 1694.

BIBLIOTHECA · BODLEIANA

TO HIS EXCELLENCY

Sir. William Phipps *Knight.*

Captain General and Governour in Chief of the Province of the Massachusett-Bay, in *New-England.*

TO THE HONOURABLE

William Stoughton *Esq.*

Lieutenant Governour.

TO Major GENERAL,

Wait Winthrop *Esq.*

To the Reverend, **Increase Mather,** *Præsident* of Harvard Colledge.

AND

To the Reverend, **Charles Morton,** Pastor of the Church in *Charlestown.*

SHOULD I not make Honourable mention of Your Names, for Your continual Care of, and Inspection into, the Great Work of *Civilizing* the *Indians,* and Promoting the Work for their *Conversion*: and the hope of future incouraging the Preaching of the Gospel, to such who as yet are

Strangers to the God of *Iſrael*; I ſhould be juſtly condemnable. I have in the inſuing Scrole, preſented to the World a *True* Narrative, though *Short*, of the Beginning, Progreſs and Preſent State of the *Indians* on *Martha's Vineyard* and Iſlands Adjacent, and Places on the Mainland to them relating, reſpecting their *Converſion*. That I have not ſpoken of other parts of *New England*, may be juſtly Excuſed; ſince I have Written little more than what is of my *own knowledge*: of other places I muſt have preſumed from report. Of the *Calumnies* caſt on the *Indian* Profeſſors, I have in the diſcourſe preſented to Your view, (as in other things) ſpoken briefly, which I hope will be ſome Satisfaction to You. I ſhall only deſire of You, that incouragement might be given to ſome *Engliſh*, or *Indian*, Spirited for ſuch Service (humbly conceiving an *Indian* moſt probably like to effect the ſame) to viſit the Indians, bordering on *New England*; who might carry to them the glad Tydings of the Goſpel; but ſince I may not doubt Your Prudence, in this as in other Your weighty Affaires; I ſhall not add to this, but Subſcribe

Your EXCELLENCIES,
And
Your HONOURS,
Moſt Humble Servant,

Martha's Vineyard,
June 18. 1694.

MATTHEW MAYHEW.

Of the *Indians* Inhabiting in *New-England*, and Adjacent Provinces.

TO ſpeak more of the *Original* of this People, than that they are deſcended from the Loines of their great Grandfather *Adam*, however divers worthy men, have their divers Sentiments; I ſhall not pretend; but that they are Originally of *one Language* is moſt evident: nor is the admired knowledge of thoſe Ancients ſo admirable, for their ready ſpeaking more than *Twenty Languages* which may rationally be ſuppoſed to have been, but *one* Originally; though ſuffering ſome change, by ocaſional accidents: we know, the divers pronouncing of the ſame words, without difference in *Dialect*, may render the ſpeaker hardly intelligible, to him that writes alike with him; nor do I think the ſpeech of theſe *Americans* ſo divers, but that an *Indian* who is *Language.*

well acquainted with *his own*, may by conversing with *those*, supposed of a *different* and *other* speech, promptly Express himself in very few years, so as to be well understood by *Forty* of these Nations; who by reason of *Wars*, the want of *Traffick* and *Commerce*, and the advantage, other Nations have had by Literature; have severally suffered much alteration of that Language, at first indifferently spoken by all, which yet is not more differing, than the present Language of the English, from their speech not many hundred years since; which although it would not readily be understood, by a present *Londoner*, if he should speak with his great Grand-father, who than lived, yet hath not so altered, but no long Converse, might render them mutually intelligible. Of words not unlike in the *Indian* Tongue hardly intelligible without customary discourse of Nation with Nation, I might instance in above an hundred; such as *Nuppaw*, *Duppaw*, *Ruppaw*, the Sun, *Attik*, *Ahtooque &c.* a Deer, *Winnit*, *Wirrit*, Good, and the like, *Pum*, *Pum-me*, *Pim*, Oyl or Fat, these and the like, were doubtless the same words, little altered; beside which, the alone difference in Pronouncing the same word, might seem a great difference in the Speech or Language; for Example, *Wirrit* pronounced short, sounds *Writ*, and might be not less readily understood, by differently accenting the same word; to which I might add, words, as such,

Expressing

Expreſſing the mind of the ſpeaker, being Compounded of other words, ſuitable for ſuch Compoſition, yet as ſuch might be called new, or diſtinct from a ſpeech in former uſe; of which words, near the one half of this Peoples Language is. I have been the larger concerning their Language, that ſuch Engliſh whoſe hearts may incline to ſo good and great a work, may be incouraged, to go among thoſe who yet have hardly heard the Name of the LORD, named among them.

Their Government was purely *Monarchical*; and as for ſuch whoſe dominions extended further than would well admit the Princes perſonal guidance, it was committed into the hands of *Lieutenants*, who Governed with no leſs abſoluteneſs, than the Prince himſelf: notwithſtanding in matters of difficulty, the *Prince* Conſulted with his Nobles, and ſuch whom he eſteemed for Wiſdom; in which it was admirable to ſee the Majeſtick deportment of the Prince, his Speech to his Council, with the moſt deliberate diſcuſſion of any matter propoſed for their advice; after which what was by him reſolved, without the leaſt heſitation was applauded, and with at leſt a ſeeming Alacrity attended. *Government.*

The *Crown* (if I may ſo term it) alwayes deſcended to the *Eldeſt Son* (though Subject to uſurpa-

usurpation) not to the *Female*, unless in defect of a *Male* of the Blood; the Blood Royal, being in such Veneration among this People, that if a Prince had issue by divers Wives, such Succeeded as Heir who was Royally descended, by the Mother, although the Youngest, esteeming his issue by a *Venter* of less quallity than a Princess, not otherwise than *Sachims* or *Noblemen*.

Succession.

Their *Nobles* were either such who descended from the Blood Royal, or such on whom the Prince bestowed part of his dominions with the *Royalties*, or such whose descent was from Ancestors, who had time out of mind been Esteemed such.

Nobles.

Their *Yeomen* were such who having no stamp of *Gentility*, were yet esteemed as having a natural right of living within their Princes dominion, and a Common use of the *Land*, and were distinguished by two Names or Titles, the one signifying *Subjection*, the other, *Tiller of the Land*.

Yeomen.

Although this People retained nothing of *Record*, nor use of *Letters*, yet there lived among them many Families,

Villians.

milies, who although the time of their Forefathers firſt inhabiting among them, was beyond the Momory of man, yet were known to be *Strangers* or *Forreigners*, who were not Priviledged with *Common Right*, but in ſome meaſure Subject to the *Yeomanry*, nor were not dignified, in attending the Prince, in *Hunting* or like Exerciſe ; unleſs called by particular favour.

The Princes, as they had not other *Revenue*, than the *Preſents* of their Subjects (which yet was counted, *Due debt*) *Wrecks* of the Sea, with the *Skin's* of Beaſts killed in their dominion, and many like things, as *Firſt Fruits*, *&c.* ſo they wanted none ; for in caſe of *War*, both *People* and *Eſtate* was wholly at their diſpoſe ; therefore none demanded nor Expected *Pay*. If we reſpect their *Court*, it was doubtleſs maintained in great Magnificence, in diſtinction from the *Subject*, which is the utmoſt can be obtained by the greateſt Monarch ; their Families, and attendants being well Cloathed, with *Skins* of *Moos*, *Bear*, *Deer*, *Beaver*, and the like : The Proviſions for their Tables, as *Fleſh*, *Fiſh*, *Roots*, *Fruits*, *Berries*, *Corn*, *Beanes*, in great abundance and variety, was always brought by their Neighbouring Subjects ; of all which they were as void of Care, as the moſt Potent Princes in the Univerſe. *Revenue.*

As

As the Prince was acknowledged, *Absolute Lord* on the *Land*, so he had no less Soveraignty at *Sea*: for as all belonged to him, which was stranded on the Shore of his *Sea-Coast*, so whatever *Whales* or other *Wreck* of Value, floating on the Sea, taken up, on the Seas washing his Shores, or brought and Landed, from any part of the Sea, was no less his own.

Dominion on Seas.

I shall conclude this brief account of the *Indians* in general with what long since passed between the late much Honoured, Mr. *Thomas Mayhew*, and an *Indian* Prince, who ruled a large part of the Maind-land.

This Prince coming to *Martha's Vineyard*, with his usual attendants, being about *Eighty* Persons, well Armed, came to Mr. *Mayhew's* House, and being admitted, sat down; Mr. *Mayhew* entred the Room, but being acquainted with their Customes, took no notice of the Prince's being there (it being with them in point of Honour incumbent on the Inferiour to Salute the Superiour:) a considerable time being past the Prince broke Silence, and said, *Sachem* (a word importing in their Language not more than, Noble, or Worshipful) *Mr. Mayhew, are you well?* to which having a Friendly reply; and treating of several things, and of the Island

Grandure.

Martha's

Martha's Vineyard, being Peopled with Engliſh; the Prince deſiring ſomething wherein the Engliſh were concerned, Mr. *Mayhew* promiſing to effect what he deſired; immediately Subjoyned, that he muſt *Firſt ſpeak with the Inhabitants*; the Prince demanded why he recalled his Promiſe; for ſaid he, *What I Promiſe or Speak is alwayes true, but you Engliſh Governours, cannot be true, for you can't make your words nor intentions true; but mine are alwayes true, for I make them true*; greatly diſdaining the *Popular Government* of the Engliſh in this Country.

Having Promiſed an account of the *Converſion* of many *Indians* Inhabiting theſe parts of *America*, it may well be Expected I ſhould ſay ſomething of their *Religion*, while *Heathen*.

Religion.

They generally acknowledged and worſhipped *Many gods*; therefore greatly eſteemed and reverenced their *Prieſts*, *Powaws* or *Wizards*, who were eſteemed as having immediate converſe with the *gods*: to them therefore they addreſſed themſelves in all difficult caſes: yet could not all that deſire that *dignity* (as they eſteemed it) obtain *Familiarity* with the Infernal Spirits; nor were all *Pawaw's* alike Succeſsfull in their addreſſes: but they become ſuch either by *immediate Revelation*, or in the uſe of certain *Rites* and *Ceremonies*, Tradition had left as means conducing to that end: inſomuch that Parents often

often out of certain Zeal dedicated their Children to the *gods*, and Educated them accordingly, obſerving certain *Diet*, debarring *Sleep &c.* yet of the many thus deſigned, but few obtained their deſire.

Suppoſing that where the Practice of *Witchcraft* has been highly eſteemed, there may be given the plaineſt demonſtration, of Mortals having Familiarity with *Infernal Spirits*; I am willing to let my Reader know that not many years ſince, dyed here one of the *Powaw's*, who never pretended to *Aſtrological knowledge*, yet could preciſely inform ſuch who deſire his Aſſiſtance, from whence *Goods Stolen* from them were taken, and whither carryed; with many things of the like nature: nor was he ever known to indeavour the concealing, his knowledge, to be immediately from a *god Subſervient to him, that the Engliſh worſhipped.* This *Powaw* being by an Engliſh man, worthy of Credit (who lately informed me of the ſame) deſired to adviſe him, who had Stolen certain Goods which he had loſt, having formerly been an eye witneſs of his ability; the *Powaw* after a little pauſing, demanded why he requeſted that from him, ſince himſelf ſerved another God, that therefore he could not help him; but added, *If you can believe that my god will help you, I will try what I can do*; which diverted the man from further inquiry. I muſt a little digreſs, and tell my Reader that this *Powaws*

Wife

Wife was accounted a Godly Woman, and lived in the practise and profession of the *Christian Religion*, not only by the approbation, but incouragement of her Husband; She constantly *Prayed* in the Family, and attended the *Publick Worship* on the Lords Day's: he declared that he could not blame her, for that she Served a God that was above *his*; but that as to himself, his gods continued kindness, obliged him not to forsake his Service.

That the *Powaw's* by the Infernal Spirits often *killed* Persons, caused *Lameness* and *Impotency*, as well as shewed their Art in performing things, beyond *Humane*, by *Diabolick* Skill, such who have conversed much among them have had no reason to question.

Their Practice was, either by desiring the *Spirit* to them appearing to perform, what mischief they intended; or to form a piece of *Leather* like an *Arrow-head*, tying an hair thereto: or using some *Bone*, as of *Fish* (that it might be known Witchcraft, to the bewitched) over which they performed certain *Ceremonies*; and dismissed them to Effect their desire. Such *Inchanted* things, have most certainly, either entered the *Bodies* of the intended to be by them wounded; or the *Devil* hath formed the like, within their *Flesh*, without any outward breach of the *Skin*; which we have good reason to believe; the *Powaw's* acknowledging that practice; and such things having been taken out of the

Flesh,

Fleſh, of the ſuppoſed to be bewitched. Or by their Seizing ſomething of the *Spirit* (as the Devil made *them* think) of ſuch they intended to Torment or kill, while it wandered, in their Sleep : this they kept being in Form of a Fly, cloſely impriſoned ; and according as they dealt with this, ſo it Fared with the *Body* it belonged to.

Of the Cures *performed by them, on the* Bewitched, *I could give many inſtances ; I ſhall briefly hint at two.*

The one, of an *Indian* on *Martha's Vineyard*, called afterward *George*, who having been ſome time greatly Tormented, and now wholly impotent ; his Friends adviſe him to the *Powaw's*, concluding him to be Bewitched ; they being met, and dancing round a great Fire, the Sick lying by ; ſome of the Neighbours entered the Houſe, being perſwaded that a great *Powaw*, now called to cure, had bewitched the Sick : they threaten him that as he had *Bewitched*, unleſs he would *Cure* the Sick man, they would burn him in that fire ; after many Excuſes, too long here to relate, they took him up, reſolving at leaſt to a little *Singe* him ; who no ſooner felt the heat of the fire near him, but the *Sick* immediately recovered ; This was a thing Publickly known to the *Engliſh*, as well as *Indians*, in the Neighbourhood : there can be no doubt of it.

The

The other I ſhall inſtance in, was a Relation from Capt. *Thomas Dagget* Eſq. now deceaſed, and *Richard Sarſon* Eſq. Juſtices of the Peace; who being on an Iſland, where a Bewitched Woman lay in great Extremity and wholly impotent: the *Powaw's* there having without Succeſs indeavoured the Cure; the related ſent to *Martha's Vineyard*, for more famouſed *Powaw's*: the ſaid Gentlemen, were admitted to be preſent, on certain conditions; the *Powaw's*, goe to dancing; who with the Spectators, uſed certain *Ceremonies* uſual in ſuch caſes; one of the *Powaw's* Praying to his god, with ſuch ardent deſires and fervency, that Capt. *Dagget* told me, had it been to the true God, it had been a Prayer Exceeding moſt that he had heard: the iſſue was, they in a *Deer Skin* caught the *Spirit* (as they ſaid) which entered the Woman; this they ſaid was the *Spirit* of an *Engliſhman* drowned in the Adjacent Sound: yet it was then ſuppoſed, the *Powaw* was by, which bewitched her: the iſſue was, ſhe immediately recovered: the *Powaw* told her, *unleſs ſhe removed to* Martha's Vineyard, *ſhe would again be Sick, for being an Engliſh Spirit he could not long confine it.*

Of the Converſion of the *Indians*, inhabiting certain Iſlands near adjoyning to the Continent of *New-England*; and the Propagation of the Goſpel by ſome ſent, to the Maine-land from thence.

THE Worſhipful *Thomas Mayhew* in the year 1641. having obtained a grant of *Martha's Vineyard*, *Nantuket* and *Elizabeth Iſles*, to make a Settlement; his Son Mr. *Thomas Mayhew* in the year 1642. Settled at *Martha's Vineyard*, with a few other inhabitants, where his Reputation for Piety, his *natural* gifts, beſide the *acquired* by his Education (having attained no ſmall knowledge in the *Latin* and *Greek* Tongues, and being not wholly a Stranger

to

to the *Hebrew*) ſoon Occaſioned his call to the Miniſtry among that handful. Not long after *Viz.* in the year 1644. God who had Ordained him an *Evangeliſt*, for the Converſion of theſe Gentiles, ſtirred him up with an Holy Zeal and Reſolution, to Aſſay what Succeſs he might find in that work; he takes opportunity to inſinuate, the *Love* and good will he bore to that People, and ſoon finds Occaſion to let them know their *Deplorable Condition*, under Satan, who as he had kept them in Ignorance of thoſe *Bodily* and *Earthly* things, which might render their Lives in *this World* more happy; ſo of thoſe that related to their *Future happineſs* in that to come. And whereas he could not be in hopes of being heard in a more *Publick*, he Treats them in a more *Private* way; ſometimes going to ſome particular *Houſes*, of Perſons whom he eſteemed moſt *Rational* and *Well qualified*, other while diſcourſing with *particular men*. The firſt *Indian* imbracing the motion of forſaking their gods, and Praying to the true God, was called *I a-coomes*; Eſteemed by the *Indians* as a contemptible Perſon among themſelves; unto this man, God who ordereth all things for His own Glory, gave ſo great a meaſure of *Faith* and Confidence in His Power, that he is ſoon beyond the fear of Concealing his Contempt of *their gods*: the *Sachems* and *Powaw's*, being much inraged, threaten his Life; the *Powaw's* or *Wizzards*

told him (a thing Publickly known) that he could not be ignorant, that they could kill such as displeased them, *Viz.* by *Witchcraft*: he answers for himself before the *Sachimes*, *Witches*, and a great Assembly; acknowledges the god they Worshipped had *great Power*, but *Limited*, and was Subservient to the God he now had chosen; therefore although by their means many had suffered much, and some were killed, he despised their power, as being himself a Servant of *Him*, *whose Power overruled all Powers*, *and ordered all things*: the Expecting multitude wait the event, which while they Concluded, to be *Sickness* or *Death*; the good man remaines wholly *Sound* to their astonishment. Mr. *Mayhew* makes use of this advantage, is uncessant in his labour, and Promises, Now while they Stumbled in doubt of their *own*, to set them in the *Right* Path; he spares not his Body by Night nor Day, lodges in their Houses, proposes such things to their Consideration he thinks firstly requisite, solves all their Scruples and Objections; and tells them, they might plainly see, it was in *good will*, for their good, from whom he Expected no reward, that he sustained so much loss of time, and indured wet and cold. It pleased God to give such Success to these indeavours that it was not long before he obtained *Publick Audience* among them, when generally, he spent more time *after Sermon* in reasoning

with

with them, than *in Sermon*, whereby I must tell my Reader, it came to pass, that their Religion was as well in *Head* as *Heart*. This worthy Servant of the Lord continued his painfull Labours among them untill the year, 1657. in which time, God was pleased to give such Success to his faithfull and unwearied Labour, that *many hundred* men and women, were added to the Church; such who might truely be said to be *Holy in Conversation*, and for knowledge such who *needed not to be taught the first Principles of Religion*; beside the *many hundred* of looser Professors of which, that such worthy Christians, whose godly Zeal, for Propagating the Gospel, to such who *sat in Darkness and saw no Light*, provoked an holy Emulation, to compass Sea and Land, by their liberal Contributions for *Proselyting* the Heathen, to the Service and Worship of the Lord Jesus (who yet Survive) might rejoyce, since that, God gave a Blessing to, and caused a Plentiful harvest to Succeed their Sowing in these Waters: and that the Successors and Children of those ever to be Honoured deceased Christians might rejoyce, that their Predecessors Religious intent, in giving freely of their Worldly Goods, to advance the Work for Salvation of Souls, was so far from deminishing their Estates; that they thereby left an Inheritance to their Childrens Children:

I ſhall give a true Relation, of the Progreſs, and preſent State, of the undertaking, and Gods bleſſing following the indeavours of thoſe he called, for Converting the *Indians*, on *Martha's Vineyard* and Adjacent Iſles; by letting the World know, who, and how qualified theſe were, who were Eſteemed *Chriſtians*.

When ſuch a *Number* profeſſed the *Chriſtian Religion*, as gave Occaſion to the *Indians* in general to Eſteem them a *Sect* differing from themſelves, and by the denomination of, *Praying men*, to Signalize that difference; and that their Number was ſuch as to *Meet Publickly* to Worſhip God: ſuch who forſook their Heatheniſh Worſhip and Idolatry, profeſſing to become *Chriſtians*: in the Publick Aſſembly declared, the grounds and reaſons moving them to imbrace the one, and forſake the other way, with their *Reſolution* to *Pray*, to *Serve*, and indeavour to *Obey* the true God in Jeſus Chriſt; how this *Reſolution* was wrought in them; what *Temptations* had obſtructed, what *Reaſon*, *Scripture* and *Strength* from God had incouraged them, and inabled them to retain ſuch *Reſolution*: how, they had often Prayed to God, and yet been overcome by diſcouragements and Temptations *&c.* Cloſing all with profeſſing a Reſolution, by Gods Aſſiſtance, to Pray to, and Serve Him and Him onely; begging the Prayers of the Congregation to God in

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their behalf: which ſaid, many of the Congregation took them by the hand, in token of love and good will. If after ſuch *Publick Profeſſion*, any was obſerved not to perform the uſual Worſhipping of God, in Praying with their Families, deſiring a Bleſſing on their Food, or the like (who yet in their Publick meeting conſtantly attended) they were Publickly Examined of the ſame: Of which let me give a remarkable inſtance: One who after his *Admiſſion* (if I may ſo term it) into the Number and Society of the *Praying Indians*, being preſent at a great Aſſembly, after the Exerciſe, was by him that Preached, informed that it was reported, he had ceaſed to Pray, deſired him, to let the Congregation know, what grounds and motives occaſioned ſuch neglect; the man anſwered, *It was true, he had not lately uſed Publickly to Pray; yet did ſometimes Pray Privately; that he did not in his judgement diſapprove the Service of God, but acknowledged it to be good; but found himſelf weak; not able to live up to Rules of that Religion: but when God ſhould give him more ſtrength, he hoped he ſhould be again a Praying man.*

Thus Mr. *Mayhew* continued his almoſt inexpreſſible labour and vigilant care for the good of the *Indians*, whom he juſtly eſteemed, his *Joy* and *Crown*: and having ſeen ſo great

a Bleſſing on his faithful indeavours in the making known the Name of his Lord among theſe Gentiles, with indefatigable pains, expecting no reward, but alone from Him, who ſaid; *Goe teach all Nations, Lo I am with you*: God moved the hearts of ſome Godly Chriſtians in *England* to advance a Conſiderable Sum for incouraging the Propagating, and Preaching the Goſpel to the *Indians* in *New-England*: and ſeeing the *Spirit* given to Sundry of the *Indians*, with the gift of *Propheſying*; according to the Promiſe, given by Him who *Aſcended and gave gifts unto men*; an able Godly Engliſh man, named *Peter Foulger*, who was imployed in teaching the Youth in Reading, Writing, and the Principles of Religion, by Catechiſing; and being well Learned in the Scripture, able to aſſiſt them in what might be needfull: his Honoured Father, the Governour, well skilled in their Language, and highly honouring the work for their Converſion; whereby, if in his abſence, any difficult matter might happen, they might find ſuitable Aſſiſtance: in the year 1647. he intended a Short Voyage for *England*; but alas, the Ship wherein he took Paſſage was never heard of; Thus came to an Immature Death, Mr. *Mayhew*, who was ſo Affectionately eſteemed of by the *Indians*, that many years after, he was ſeldom named without Tears.

Mr.

Mr. *Thomas Mayhew*, after the loſs of his Son, as aforeſaid; Seeing no ſuch *Salary*, probably to be obtained, that might invite a Miniſter to imbrace the work among the *Indians*; and little hopes of finding any of the Spirit of his Son, or Mr. *ELIOT*; to bear the burthen, attending, and in that day of neceſſity to be undergone; without a proſpect of more than could well be expected, for incouraging to ſo in-it-ſelf-troubleſome imploy; and that his onely Son, had ſpent his Strength, and yet rejoyced in the mid'ſt of thoſe many Aches, Pain's and Diſtempers, contracted by his often lodging in their cold houſes, and induring Wet and Cold, in faith of Gods accepting of, and proſpering him in that, whereunto he could ſee nothing could rationally move him; concludes that it was, *Of God, and not of man*; he therefore reſolves to Viſit and incourage them often; he goes once every Week to ſome of their Plantations; and with the Aſſiſtance of Godly *Indians* who taught and inſtructed their Neighbours, on the Lords Day's, perſwaded the *Indians* of the *Gayhead*, who many years, were obſtinately reſolved not to admit the *Glad-Tidings* of the Goſpel among them (being animated by the *Sachims* of the Continent) now to imbrace it; ſo that now the *Indians* on the *Iſlands* of *Martha's-Vineyard* and *Nantuket*, might juſtly bear the

the denomination of *Christian* : the number of Adult Persons on both Islands, being about *three thousand* ; of which I have taken the more particular care to make an Exact Computation, that I might Vindicate Mr. *Cotton Mather*, from the Imputation of over-reckoning, when in the Life of Mr. *Eliot*, he reckons the number supposed on *Martha's Vineyard* professing the Christian Religion to be *Sixteen hundred.*

The *Indians* being thus brought over to the acknowledgment and profession of the *Christian Religion* ; and many of them desiring to joyn in such Communion, whereby they might injoy the presence of God in all His Ordinances ; Mr. *Mayhew* and Mr. *John Cotton* (now Pastor of the Church of *New-Plymouth*) who having been sometime Preacher to the English, had attained, some knowledge in the *Indian* Tongue, and Preached unto them two years ; being well Satisfied with their suitable qualifications, after mature Consideration and advice, concluded to give their help and Assistance thereto ; which was happily accomplished, to the good Satisfaction of the English Church, and Godly Professors of the Island ; who by advantage of many years acquaintance with them, had great Experience of their qualifications. An Indian Church Confederated, at *Martha's Vineyard*. *Aug.* 22. 1670.

Mr.

Mr. *Mayhew* by Mr. *Cotton's* removing from the Iſland, was left alone as to any Engliſh Aſſiſtance: but Mr. *John Mayhew* his grandſon, being called to Preach to a ſmall People; by the urgent and ardent deſires of the *Indians*; and being well skilled in their Language, complyed with them; and once every week Preached at ſome of their Plantations. His diligence was now to be doubled, eſpecially after Mr. *Mayhew* his Grand-fathers Death, in the year 1681. by reaſon of certain *Heterodox Oppinions*, likely to take root among them; and being a man of great natural parts, he uſed to deſire ſuch who had imbibed any of thoſe Principles, to produce their *Reaſons*; as likewiſe any that deſired to be reſolved in any matter, to give him advantage to reſolve them in *Publick*; that others might receive Satisfaction and Inſtruction; whereby I believe and know, that they received more Conviction, Inſtruction and Satisfaction, than in the ordinary way of *Preaching*; which alwayes notwithſtanding preceeded *that*: inſomuch that none, of thoſe *Erroneous Oppintons* ſpread to the diſturbance, or unſettlement of the Church, nor generallity of profeſſors among them: but having finiſhed what God in His all wiſe Providence, ſaw good to improve him in; he deceaſed in the year 1688. leaving the *Indians* (if I might now

now ſo term them) in an orderly way of Religiouſly Congregating, in their ſeveral Aſſemblies on the *Lords Day*, and hearing their ſeveral *Teachers*, who uſually began with *Prayer*, Sang part of a *Pſalm*, then from ſome Portion of Scripture ſpake for the Converſion and Edification of his hearers : as alſo a *Church* which then or ſoon after conſiſted of at leaſt *One hundred Communicants*, being according to the moſt ſtrict Order of the *Congregational Way* : Which leads me to ſay ſomething of the *Diſcipline* uſed among them.

The *Church* then are a *Selected Company of Profeſſing Believers*, in Covenant according to the *Congregational* Practice, having *Officers* accordingly ; and keeping up the Exerciſe of a ſevere *Diſcipline*, by Publick Admonition in caſe of the diſorderly walking of any member of their Society ; and if after the Reproof and *Admonition* of the Church, any proceed in their evil Courſes, ſuch are proceeded with by *Excommunication*.

I would than willingly know of thoſe *Detractors* who either Publickly or more privately, have indeavoured to *Scandalize* ſo great a work : what kind of People they expect to ſee a *Church* conſiſt of ? or when it will come to paſs that ſome ſhall not be retained in Churches (who yet may be deemed

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an *Holy People*) whoſe Converſation may be grievous to the Church, though the Church can find no Expedient for their *Excommunication*? I know that many who are in no meaſure qualified for *Church Fellowſhip*; think it no ſmall diſparagement to themſelves, that *Indians* ſhould be accounted worthy of what themſelves cannot be admitted to: how it is in other places I know not, but here *ſome*, whoſe religious pretences have gained Credit abroad, and have not Scrupled to *Stigmatize* the *Indians* with greateſt opprobry, in particular caſes of *their* complaint, the *Indians* have been found wholly innocent, and themſelves ſordidly Vilanous: but when ſhall it be that the *Seed of the Serpent* ſhall ceaſe to hiſs at, and open their Mouthes againſt the *Seed of the Woman*? which yet I could demonſtrate, hath in ſeveral caſes which have occurr'd here, againſt the *Indians*, broken the *Serpents head*, in his Children, and if it were poſſible filled them with Shame and Confuſion: --however, the Sober Religious People here, have done, and doe, eſteem them as *Chriſtians* indeed; and although the building be not all of *Living Stones*, yet as it is an *Houſe*, is ſo far eſteemed an *Houſe of God*: Inſomuch that I have heard ſome Godly Engliſh, their Neighbours, Members of Churches; profeſs they were troubled, that their unacquaintedneſs

neſs in their Language was ſuch, that they could not well (but otherwiſe would gladly) partake with them, in the Ordinance of the **Lords Supper.**

I muſt acknowledge, that as the Number of the *Indians* are greatly decreaſed, ſo eſpecially of the *Godly* and *Religious*; it being a thing ſo obvious, that in the year 1690. of the *Indians* of *Martha's Vineyard* alone; of the number of more than one hundred Adult Perſons that dyed, not leſs than *three fourths* were of the *Sober Religious Profeſſors*; that it was by the Engliſh Inhabitants vulgarly taken notice of: the which notwithſtanding, in the year 1692. of the before mentioned Church, were remaining more than *one hundred*; without mentioning thoſe many *Confeſſors*, before mentioned, whoſe Publick *Declarations* of their ſeveral Convictions, Temptations, and Reſolutions to indeavour to Serve the true God, would have drawn Tears from the eyes of any who had but in the Serious retirements of Conſideration acknowledged a *Deity*.

I muſt not conclude before I tell the Reader, that as in the *Apoſtolick times*, the Church ſent forth from among themſelves, for the Converſion of the Nations, ſo theſe *Indians* on *Martha's Vineyard* did; not only to the Iſland of *Nantucket*, being about 1500. Adult Perſons;

ſons; but likewiſe to the *Maine-land*. Of thoſe of *Nantuket* I ſhall ſubjoyn a Letter, from the Worſhipfull *John Gardner*, who is well acquainted with them, having divers years Aſſiſted them in their Government, by inſtructing them in the Laws of *England*, and deciding difficult caſes among them.

Worſhipfull SIR.

I *have Received Yours of* April *the* 8th. 94. *with your deſire to be informed of the preſent State of our* Indians, *as to their* Number, Worſhip *and* Government; *an Anſwer to your deſires, take briefly: Their* Decay *is* Great, *Chiefly in* Number, *there being now but about* Five hundred *Grown Perſons*: *As to their* Worſhip, *there is* Three *Societies or Churches*: Two Congregational, One *of the* Baptiſts, *but* their *Number is ſmall*; *but their is* Five Conſtant Aſſemblies *or Meetings*; *Two amongſt them that went by the Name of the* Antepeatames *or* Powatoms; *and that I may now ſay, there is not known a* Powaw *amongſt them*: *and although it is true, there is a great decay in* Religion *among the* firſt Societies, *many of their beſt men, and I may ſay* Good men *are Dead*: *Yet amongſt*

mongſt the now Praying Indians, *there is a* Increaſe ; *God Raiſing up ſome, yea even* Themſelves, *Preachers and Serious men too, ſom of them ; which is cauſe of* Thankfulneſs : *bu that there is a decay with many is to be Lamen ted ; the cauſe I take to be their* not preſervin the Truth in the Love of it ; *their Love* Drink : *their being more mindfull of* Form *tha* Subſtance ; *which puts me upon endeavour make them ſenſible, That it is neither* Circumci ſion *nor* Uncircumciſion *is any thing, but th* Keeping the Commandments of God ; Faith that works by Love, the New Creature, *an things of that Nature. As to their* Governmen *They are wholly under Their Majeſties, or th* Engliſh *Government ; the method is, they hav Three diſtinct or* Town-Courts, *with Power t hear and determine to* Forty Shillings : *the* Ma giſtrates *they chuſe themſelves yearly ; and whe Choſen and Approved of, they have* Commiſſion *with liberty of Appeal to the* Engliſh, *which the make much uſe of : Greater matters come to th* Engliſh. *This in ſhort is the Truth of their Pre ſent State.*

I am Your Real Friend and Servant,

Nantuket MAY, 17th. 1694. John Gardner.

Here we muſt take notice of Gods giving Succeſs to the Miniſtry of the *Indians*; and acknowledge, that although there have been ſome decay, yet on that *Iſland*, there is not onely a *Form*, but in ſome meaſure the *Power of Godlineſs*.

So likewiſe on the *Maine land*; by the alone Miniſtry of the *Martha's Vineyard-Indians*, was the Civilizing and Converſion of the *Indians* on the *Maine land*, at a place called *Succonet*, and parts Adjacent: who as they were Converted by the Miniſtry, ſent from the Church of *Martha's Vineyard*, ſo the Officers were by them (as likewiſe were thoſe of *Nantuket*) Ordained by laying on the hands of *their Preſbytery*; of theſe although I have been no eye witneſs; yet I have received account, from even ſuch who bare no great reſpect to Religion, that they are as beyond Compariſon, Exceeding the other *Indians* in *morall Vertue*; ſo likewiſe from other Judicious Perſons, their Neighbours of whom I ſhall name, Mr. *William Vobes*, a Perſon now repreſenting the Freeholders of thoſe parts, in the Great and General Aſſembly, of the Province of the *Maſſachuſet-Bay* in *New England*: nor have theſe People as yet dependance on, nor Expectation from any other than their Mother, the *Church of Martha's Vineyard*.

Of

Of the *Indians* Government when *Christian.*

I have already told my Reader, that the Government of this People was the best of all Governments, *Monarchy*; and it has been judged not without reason, that a main obstruction in the progress of the Gospel in the *American* Plantations, *was*, if not yet *is*, the jealousy the Princes conceived of the Invasion of their *Government* through the pretences of Religion, and the Eclipsing their *Monarchical Dignity.*

The ever Honoured *Thomas Mayhew* therefore finding that the Princes on these Islands who although they maintained their obsolute Power and Jurisdiction as *Kings*; were yet bound to doe certain Homage to a *Potent Prince* on the Continent: and although they were no great People, yet had been wasted

by

by *Inteſtine Wars*, wherein the great Princes on the Continent (not unlike *European* Princes for like *Reaſons of State*) were not unaſſiſting, whereby they were neceſſitated to make theſe Princes the *ballance* to decide their Controverſies, and ſeveral Juriſdictions, by preſents annually ſent, whereby obliging the Princes to give their ſeveral Aſſiſtance as occaſion required : and ſeeing his Son as aforeſaid in a zealous indeavour for their Converſion, he judged it meet that *Moſes* and *Aaron* joyn hands ; he therefore prudently lets them know, that by order from his Maſter the King of *England*, he was to Govern the *Engliſh* which ſhould inhabit theſe Iſlands ; that his Maſter was in Power far above any of the *Indian Monarches* ; but that as he was powerfull, ſo was he a great lover of *Juſtice* ; that therefore he would in no meaſure invade their *Juriſdictions* ; but on the contrary Aſſiſt them as need required ; that *Religion* and *Government* were diſtinct things. Thus in no long time they conc.ived no ill Opinion of the *Chriſtian Religion.*

When afterwards the number of the *Chriſtian Indians* were increaſed among them, he perſwaded them to admit of the *Counſils* of the *Judicious Chriſtians* among themſelves, and in caſes of more than ordinary conſequence of

a *Jury* for Tryal; when likewiſe he promiſed his Aſſiſtance and direction with the *Prince*; when notwithſtanding the *Princes aſſent* was to be obtained, though he were *no Chriſtian*. Thus within a few years there was a happy Government ſettled among them, and *Records* kept of all Actions and *Acts* paſſed in their ſeveral Courts, by ſuch who having learned to *Write* fairly were appointed thereto. The *Princes* with their *Sachims* (or Nobles) made Publick acknowledgment of their Subjection to the King of *England*, being notwithſtanding mindful to be underſtood as Subordinate Princes, to Govern according to the Laws of God and the *King*. Here I ſhall take leave to inſert two remarkables.

During the late unhappy War between the *Engliſh* and *Indians* in *New-England*, about Nineteen years ſince; an *Evil Spirit* poſſeſſed too many of our *Engliſh*, whereby they ſuffered themſelves to be unreaſonably exaſperated againſt all *Indians*; of ſuch there were ſome on theſe Iſlands, who could hardly be ſo moderated by Mr. *Mayhew*, and others in Government with him, as to be reſtrained from riſing to aſſay the diſarming of the Indians; for whoſe ſatisfaction Capt. *Richard Sarſin* Eſq. was ordered with a ſmall party (the Indians being on theſe Iſlands Twenty to one, having Arms

Arms) to Treat the Indians on the Weſt end of *Martha's Vineyard*, who were moſtly to be doubted: he returns with the inſuing anſwer: that the delivering their Arms would expoſe them to the will of the *Indians* ingaged in the preſent War, who were not leſs theirs than the Enemies of the Engliſh; that they had never given occaſion of the *diſtruſt* intimated; if in any thing not hazarding their ſafety, they could give any Satisfaction for proof of their *Fidelity*, they would willingly attend what ſhould reaſonably be demanded of them; but they were unwilling to deliver their Arms, unleſs the Engliſh would propoſe ſome mean for their ſafety and livelyhood: with this return they drew a *Writing* in their own Language, which I have often read, and would have *Verbatim* inſerted, but cannot at preſent find it; the Subſtance was, that as they had Submitted to the Crown of *England*, ſo they reſolved to *Aſſiſt the Engliſh* on theſe Iſlands againſt *their* Enemies, which they eſteemed in the ſame reſpect equally *their own*, as Subjects to the ſame *King*; which was Subſcribed by the Perſons of greateſt note among them.

Having this anſwer, the Government reſolved, and accordingly improved them as a guard, furniſhing them with ſuitable Amunition, and

found them ſo faithful that even ſome neerly related, in obſervance of general inſtructions given them, ſo ſoon as they landed from the Continent, were immediately brought before the Governour, to attend his pleaſure; inſomuch that the *Engliſh* (although the War, with reſpect to the multitude of Indians inhabiting the Continent, and their advantage by the neerneſs to the *French* had no good aſpect) took no care, but left the whole to the *Indians*; nothing doubting to be advertiſed by them of any danger from the Enemy. This was the effect of the bringing the *Goſpel of Peace* among them, *Viz. a Peace-bringing Goſpel.*

The other obſervable I ſhall add to ſhow as their *Loyalty*, ſo their obſervance of the Laws of *England.*

In the time of the late *Revolution*, when many in hopes there was *no King in Iſrael*, expected to have done what they ſaw good in their own eyes: Several of our *Engliſh* threatning to fetch certain *Sheep* in poſſeſſion of the Indians inhabiting a ſmall Iſland Adjacent to *Martha's Vineyard*; which Sheep they aſſerted were ſtolen from them, who met with repulſe; the *Sachim* leaſt there ſhould happen any miſunderſtanding of that matter, immediately

make

makes his report to me in these words, *Viz.* *Several of your English have been on my Island, and would have forceably taken Sheep from thence; and we are much threatned therewith; I am doubtfull if they persist in that Resolution, it may Occasion Blood-shed: you know that while your Grand-father and my Father lived, there never happened any difference in such things, nor hope will be Occasion given by me. I desire the same Amity may be continued, nor can the English say that we have not manifested our Allegiance to the King by a continued Subjection. And although it is true, we have desired your Order should come to us, rather than your Officer, which hath generally been observed; yet we are willing in Case the English pretend any thing, ours have injured them in; let an Officer by writ from Authority doe his duty; then we shall know how in an orderly way, to be relieved; yet shall the least Boy bringing your Order, as in your Grandfathers time, Command any thing: and if you see cause on any complaint about our Sheep, you may command all of them; hoping to find as hitherto a decision by the Rules of Justice: we hope we shall not see (as is too much practiced in other places) an English man, pretending an Indian to be in his debt to come to our Houses and pay himself; or in other cases beat our People; but as hitherto we may have equal Justice, being the Kings Subjects; and Violence and Riot committed on our*

People by the Engliſh may be eſteemed of the ſame nature and quality as ours againſt them; of which, with the Juſtices, we pray you would Conſider, and take ſpeedy care.

I ſhall as to their *Government* only add; that in their ſeveral *Plantations* or *Town-ſhips*, they Elect *three* or more to joyn with the *Sachim* (or Lords of the place) who hold *Courts*, for iſſuing ſuch Controverſies as happen among them, the *Sachim* preſiding in ſuch Courts, or in caſe *he* decline that Office, another is elected in his place: if either party diſlike the Judgment given, he Appeals to a *Superiour Court*, which conſiſts of ſome of the moſt eſteemed of each place, being ſome of their *Magiſtrates*, where ſome *Principal Sachim* is Elected to preſide for one year: and from this Court an Appeal lyes to the *Engliſh Court*. In giving Judgment, they obſerve ſuch rules and orders made and recorded among themſelves, and the *Engliſh Law*, the knowledge whereof they much aſpire unto. They have likewiſe ſome among them, whom the leſs able to declare, or defend their own Caſes, improve as *Attornies*; ſome of which are to admiration *Critical* in their pleadings.

I ſhall

I shall close the whole when I have told the Reader, that their Children are generally taught to *Read*, and many to *Write*; in one of their Towns the last Winter, *Viz.* 1693. *Thirty Children* were at School, Twenty more of the same place, at the same time, accidentally, being not supplyed with Books, could not attend it. Such who are too far distant from any School are often taught by some of their Neighbours; in diverse places are lesser Schools.

CONCLUSION.

May, if not a double yet a single Portion of the Spirit of an *ELIOT* of *New England*, the *Mayhews* of *Martha's Vineyard*, a *Bourn* of *Sandwich*, in the late Colony of *New-Plymouth*, fall on some Persons, who may, induced with an Holy Zeal for God, and the Conversion of Souls, according to their Example, *Be instant in Season and out of Season, indure all things, become all*, unto those miserable Creatures, that if possible they may *Win some*, not doing the *Work of the Lord negligently*, by only Preaching a Sermon to such as desire to hear; but by frequent visiting them, and *from House to House*, disputing with and convincing them, shew that it is God, and not themselves they Serve; believing there

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is a great and Eternal *Weight of Glory* attending those whom their Lord shall find *So Doing*: then may we hope to see a Blessing on this Land and Peace on our borders; and the *Indians* bordering on us, shall obey not out of *Fear*, but for *Conscience sake*. May the *Indian Church* send forth some from among themselves, to the more *Remote Indians*, with as good Success as when to the next bordering Indians. May the Royal Hearts of our Gracious *KING* and *QUEEN*, still favour so great and Glorious an undertaking: to which may the LORD our GOD, give His Blessing. *AMEN.*

POST-

Poſtſcript.

HAving among many things, worthy of notice in the Precedent Diſcourſe, omitted ſome Remarkables, of the *Indian Converſe with Infernal Spirits*; I thought meet to briefly touch ſome things therein Remarkable: and to inſert a Narrative of the Deceaſe of a Prince, memorable for his forſaking his People, for the ſake of Chriſt, and his return with happy Succeſs in *Proſelyting* his Subjects, to the Worſhip of God in Chriſt. This I find Written on the out-ſide of a Book, in the Library of Mr. *John Maybew* deceaſed: which pleaſe to take as followeth.

" *Mittark*, Sachim (rather Prince) of the " *Gay-head*, on *Martha's Vineyard*, Deceaſed " *January*. 1683.

" This

" This Princes Subjects being resolved to
" continue in their *Heathenism*, notwithstanding
" his imbracing the *Gospel*; grew so disaffected
" to him, that *he* for a time, removed to the
" *East end* of *Martha's Vineyard*; whither af-
" ter three years abode at the said place, he
" again returned, having perswaded his Peo-
" ple into a willingness, that such who *would*
" might attend the glad Tydings he pretended
" to bring; whereupon *He himself* opened to
" them the *Mysteries* of the Gospel, dispencing
" the word to such as came to hear him; in
" somuch that at this day that People are *All*
" *Christians* by Profession.

" The day before his Death I being with
" him, inquired of him concerning his hope;
" who after he had treated some time of the
" *Mutability* of an earthly Life; Said, *I have*
" *hope in God, that when my Soul departeth out*
" *of this Body; God will send His Messingers*
" *who shall Conduct it to Himself, to be with*
" *Jesus Christ*; and then with great earnest-
" ness, pronounced these words; *where that*
" *Everlasting Glory is! As for my reasons*
" (said he) *I my self have had many wrongs*
" *of Enemies, of whom I have sought no Revenge*
" *nor retained evil in thought, word, nor deed*
" *and I also expect the same from God*; but

" (said

" (ſaid he) *I proceed no further, for God is*
" *very Merciſull* : then I asked him of his wil-
" lingneſs to *Dy* ; he replyed : *It is now Se-*
" *ven Nights ſince I was taken Sick, and I*
" *have not yet asked of God, to live longer in*
" *the World. In this World are ſome beneſits to*
" *be injoyed* ; *alſo many troubles to be indured* ;
" *but with reſpect to the hope I have in God, I am*
" *willing to dy* ; *here I am in pain, there I*
" *ſhall be freed from all pain, and injoy that*
" *Reſt that never endeth.* Then pointing to
" his *Daughters*, ſaid, *There be three of my Daugh-*
" *ters* (relating how they were diſpoſed of)
" *and you my Daughters, if you looſe your Father,*
" *Mourn not for me, but Mourn for your ſelves,*
" *and for your Sins : Mourn not for me, for*
" *though you are unwilling to ſpare me, and I*
" *might be helpfull to you if I ſhould Live longer*
" *in this World, yet to dy is better for me.*

Of *Powaws* or Perſons improving the Infernal Spirits to Effect their intended Malicious harms : I can inform of a Converted *Sachim* ; who in his Publick Proteſtation, ſaid as followeth. *Viz.* That he having often imployed his *god*, which appeared to him in form of a *Snake*, to *Kill*, *Wound*, and *Lame* ſuch whom he intended miſchief to, he imployed the ſaid *Snake* to *Kill*, and that failing to

Wound

Wound or *Lame Hiacooms* the first Convert on *Martha's Vineyard*; all which proved ineffectual, and having seriously considered, the said *Hiacombs* Assertion, that *none of the Powaw's could hurt him*, since his God, whom he now Served was the Great God, to whom theirs was subservient; he resolved to worship the *true God*, from which time during *Seven years*, the said *Snake* gave him great disturbance, but that he never after his Praying to God in Christ, ever imployed that said *Snake* in any thing, which about that time ceased to appear to him.

I can also inform, of an *Indian Powaw*, who although he was not accounted Religious, yet said, he was a *Christian*, who being questioned by some English of such matters reported of him, acknowdedged, that designing to Kill by *Witchcraft* a certain Indian who accidentally lodged in the house with him and his Brother, while he went out to inchant an *Hair*, his brother who before lay *from*, now contrary to his knowledge lay *next to* the fire, it being their then custom to ly bare-back't to the fire; *he* when he came in, nothing doubting but that it was his Enemy, directed the *inchanted hair* to the back of his supposed Enemy, which immediately entering

entering his body, killed him; but in the morning it proved to be *his brother*. The thing was well known; and this *Powaw* seemed with great remorse and sorrow to acknowledge the same to such of our *English* who inquired of him, concerning that matter.

A Further

A Further Account, concerning the present State of *Christianity* among the *INDIANS* in other parts of *New-England*.

CONcerning the further progreſs of the Goſpel among the *Indians* in *America*; the Reader may take this following Account, which is Extracted out of ſeveral Letters ſent to the Reverend *Increaſe Mather*, *Præſident* of the Colledge at *Cambridge* in *New-England*.

Mr. *Samuel Treat* Paſtor of the Church in *Eaſtham*, in a Letter bearing date *Auguſt* 23. 1693. Writeth as followeth,

Reverend

Reverend & Worthy Sir.

"I being Advertiſed that it would not be "unſeaſonable or unſervicable at this "Juncture, to give your ſelf a true and im- "partial account, both of the number as al- "ſo of the preſent State of our *Indians*, and "Acceptation and Entertainment of the Goſ- "pel among them, and their profeſſed Sub- "jection thereunto: Wherefore *Sir*, you may "be aſſured as followeth.

"That there are *Five Hundred* and *five* A- "dult Perſons of *Indians*, within the Limits of "our Townſhip, unto whom theſe many years "paſt, I have from time to time imparted the "Goſpel of our LORD JESUS, in their own "Language (and I truly hope not without "Succeſs) and yet I continue in the ſame "Service, earneſtly imploring, and not with- "out hopes, expecting and waiting for a "more plentiful down powring of the Spirit "from on high among them: and I verily "doe not know of nor can I learn that there "is ſo much as one of theſe *Five hundred In-* "*dians*, that do's obſtinately abſent from, but "doe joyntly frequent and attend on the

"Preaching

" Preaching of the Word, and countenance the
" ſame, not only frequenting and attending
" ſeaſons of Worſhip of a divine Sanction, but
" alſo all other occaſional Opportunities, when
" the Goſpel is diſpenſed to them; and when
" our Congregations Solemnize Publick Dayes
" of *Prayer* with *Faſting* or of *Praiſes* (I uſu-
" ally giving them Advertiſment thereof) they
" readily comply therewith, in their reſpective
" Aſſemblies. They have four diſtinct Aſſem-
" blies in four Villages belonging to our
" Townſhip, in which four Aſſembles, they
" have four Teachers of their own choice, of
" the more *Sober*, well *Affected* and *Underſtand-*
" *ing* Perſons among them, who do duly Preach
" to them, when I am not with them; theſe
" *Indian Teachers* repair to my houſe once a
" Week, to be further inſtructed (*Pro modulo*
" *meo*) in the concernments proper for their
" Service and Station.

" There are in the four aboveſaid Villages,
" four *School-maſters* (of the beſt accompliſht
" for that Service) who teach their *Youth* to
" *Read* and *Write* their own Language.

" There are alſo Six *Juſtices* of the Peace
" (or Magiſtrates) in the four aboveſaid Vil-
" lages, who regulate their Civil Affairs, and
" Puniſh Criminals and Tranſgreſſors of the
" Civil

" Civil Law ; they have their ſtated *Ccurts* and " other Inferiour Officers in a Subſerviency to " their Civil EUPOLITUESTHAI.

" There are among them, many of a *Seriouſs*, " *Sober*, *Civilized* Converſation and Deportment, " who are making Eſſays towards a further Pro " greſſive ſtep of *Obedience* and *Conformity* to the " Rules of the Goſpel, *Viz.* an *Eccleſiaſtical* Com " bination, having a great deſire to be *Baptized.*

" They are very Serviceable by their Labour " to the *Engliſh* Vicinity, and have all along " ſince our *Wars* with their Nation, been very " Friendly to the *Engliſh*, and forward to ſerve " them in that quarrel. Their *Deportment* and " *Converſe*, and *Garb*, being more *Manly* and *Lau-* " *dable* than any other *Indians*, that I have ob- " ſerved in the Province.

" But *Sir*, I would not be tedious, onely " Craving your *Intereſt* at the Throne of Grace " for us, that we may be Serviceable to the " Name and Kingdom of our LORD JESUS. " *So I Subscribe.*

SIR,
Yours willingly,

Eaſtham, August, 23. 1693.

Samuel Treat.

Mr. *James Noyce* Paſtor of the Church in *Stonington*, in a Letter dated the *Fifteenth* of *March* laſt, Writeth thus.

Reverend Sir.

YOurs I *Received, and Rejoyce that God hath Stirred up any that doth take care and Contribute towards the advancing Chriſts Kingdom amongſt the Poor Heathen*; *and do and did formerly believe, that where God ſends Light, He intends Love*; *and where God gives little, He expects leſs*; *and therefore the Labours of the Reverend* Mr. Eliot, Mr. Mayhew *&c. have not been loſt, they have not Run in vain, but that many are gone to Heaven of their deceaſed hearers. And I ſhould count it my Joy and Crown to win one Soul of them to Chriſt. And am in hope that ſome one or two of the* Pequots, *that were my Friends and lived on my Land, upon my endeavour have obtained Mercy, now dead, who dyed Praying, Renounced wholly the way of the Heathen Worſhip &c. Alſo ſome of our Captive Servants profeſſing the Faith with many Tears are Baptized, and give good Teſtimony in their Knowledge, Converſe and Converſation of a real Gracious work upon them. I have in my Houſe a Witty hopefull* Sachems Son, *one of the chiefeſt quality in theſe parts, bound faſt*

to

to me to be instructed to Read *and* Write, *and in the way of Life, which hitherto gives great hopes, and no discouragement; he is about* Thirteen *Years of Age. And once I had the advantage to Astonish many of the Heathen, and of the chief of them, by Gods answering Prayers in the presence of many Heathen, by raising a very Sick* Indian Lad (English also present) *after the Lad was given over by* Indians *and* English, *and was Speechless; and several* Powaw's *had* Powawed, *and given that Sentence, that the* Lad *would Dy; but he is alive to this day: The Story is too large to write, but I believe God did Glorify Himself in the sight of the Heathen, according to Humble and Earnest Petitions, made in the presence of about* Thirty *Heathen: all seemed to be much Confounded and awakened. One very Witty and Wise* Sachem *there present told me, he would be a* Christian, *but he was afraid his heart would not be right, without which Profession would be in vain, and he was afraid* Wine *and* Women *would be his Ruine, he should not for-bear, but he owned and almost all present, when I Prayed, Our God was the Great and true God, but they were Poor* Indians, *and they did not know Him. Of these things and much more many* English *witnesses are alive, but some are dead. I have heard also the Reverend* Mr. Fitch *did at the Request of the* Mohegs, *keep a* Fast *for* Rain, *in the a time of Great Drought, at the Request of the Heathen,*

when their Powaw's *had long Cryed for* Rain, *and God anſwered by ſending* Rain *the ſame day, to the great Aſtoniſhment of the Heathen.*

Yours to Serve,

Stonington March, 15. 1693,4. James Noyce.

Mr. *Rowland Cotton*, Miniſter at *Sandwich* in a Letter of *June* 27. 1693. Writeth thus

Reverend Sir.

"I have Endeavoured to take an Exact Ac-
"count of thoſe *Indians*, Adult Perſons
"who do conſtantly attend upon the Diſpenſati-
"on of the Goſpel, in the place that at pre-
"ſent I am concerned for. And we do fin
"that in *Maſhipau*, *Sanctuit*, and *Cotuit* Village
"bordering on each other, and all belonging t
"the ſame Aſſembly; There are no leſs tha
"*Two hundred* and *Fourteen*, beſides ſevera
"Straglers, that have no ſettled Place; do repai
"thither. To carry on the work of the Lor
"Day, there is appointed one *Simon Papmonit*
"and at other times I ſhall diligently inten
"their good according to my Capacity.

Reverend Sir, I deſire your Bleſſing a
Your Servant,

Sandwich June, 27. 1693. Rowland Cotton.

Mr. *Thomas Tupper* alſo has given an Account of *One hundred & Eighty Indians*, unto whom he do's diſpenſe the word, concerning whom he ha's Charitable hopes that they do (and that with Zeal and Sincerity) Embrace the Goſpel. There are moreover, in *Plymouth* Colony about *Five Hundred Indians*, amongſt whom Mr. *John Cotton* (Paſtor of the Church in *Plymouth*, and Son to the Famous *Cotton* of **Boſton**) hath and doth Preach the Goſpel. Likewiſe Mr. *Peter Thatcher*, Paſtor of the Church in *Milton*, is a Faithful Labourer amongſt the *Indians* at *Punkepaog*. So is Mr. *Grindal Rawſon*, Paſtor of the Church in *Mendam*, among the *Indians* in thoſe Parts; and Mr. *Bondet*, who is Miniſter to the French Congregation at *Oxford*, in the *Nipmug* Country. The *Indian* Church at *Natick* (which was the firſt *Indian* Church in *America*) is ſince Bleſſed *ELIOTS* Death, much diminiſhed and dwindled away. But Mr. *Daniel Gookin*, hath beſtow'd his Pious Cares upon it.

Beſides the Labours of the Engliſh in *New-England*, Mr. *Dellius* (a worthy *Dutch* Miniſter) at *Albany* has Learned the Language of the *Indians* in thoſe parts; God has Graciouſly Smil-led on his Endeavours, ſo as that Conſiderable Numbers of them are Converted to the Faith of Chriſt, and there is reaſon to hope that what

is

is done, is but the *First Fruits* of a Great *Harveſt* to follow. Take the Account which himſelf giveth, in a Letter bearing date the 16th of *January* laſt. His words are theſe.

Reverend Sir.

" I have this to add to my former, that a
" *Jeſuit* called *Milet*, whom the *Oneyde*
" took Priſoner about four years agoe, and who is
" now in that Caſtle a great man among them,
" uſes all his Subtilty to fruſtrate my Labours, by
" making falſe Impreſſions upon the *Indians* con-
" cerning our Religion; yet God Almighty is
" Pleaſed to ſtrenghen my Proſelytes in that
" way, I teach them more and more; ſome-
" times there happens difference and diſpute
" between my Proſelytes and his concerning the
" the Points of Religion, but ours alleadge they
" Confute the others. This I muſt ſay for
" them, that they take a great deal of Pains and
" are very Zealous to learn, and very Devote in
" there Practice; I am under favour of opini-
" on, that the *Jeſuit Catechiſm*, with the Caſes
" of Conſcience added thereto, writ by their
" own hands, which they learn the *Indians*,
" which is either in your or your Reverend Son,
" Mr. *Cotton Mathers* Poſſeſſion, may be Servi-
" ceable, to convince our Proſelytes and others

" French,

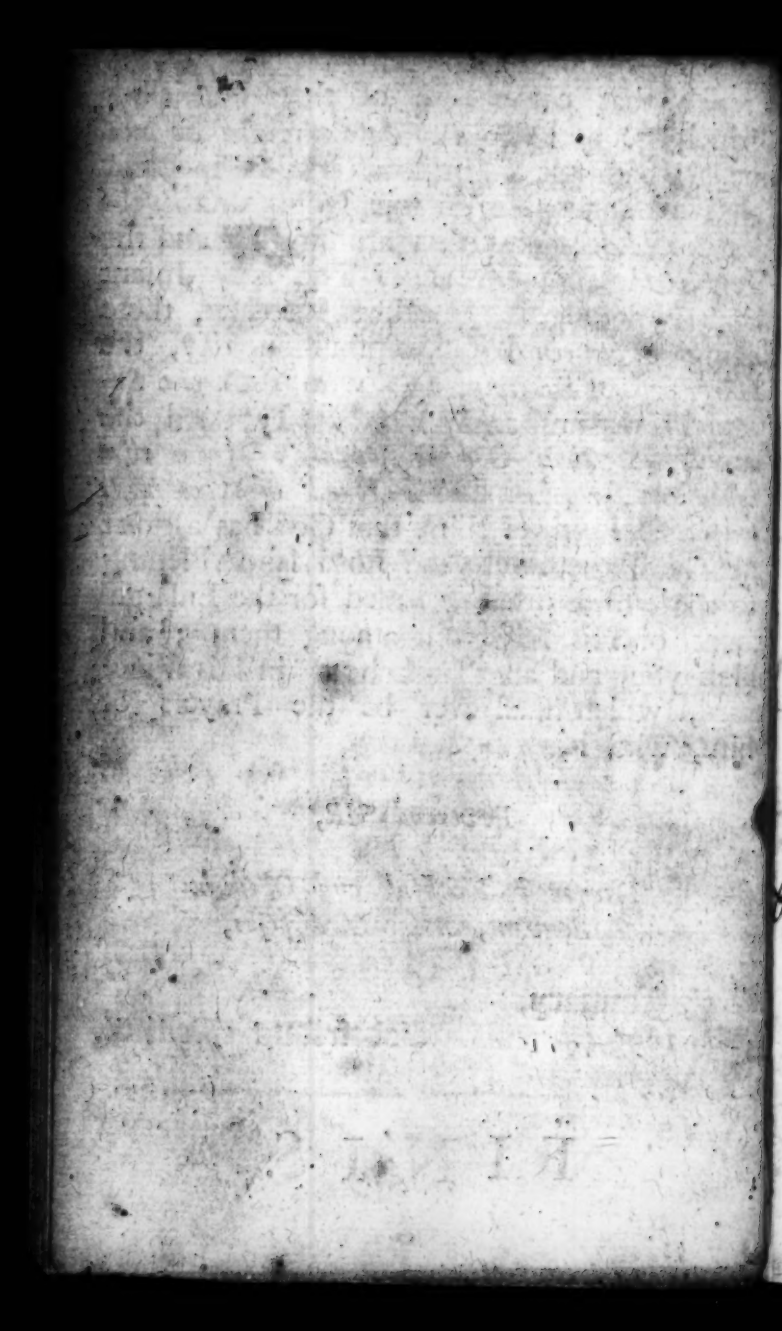
"French, that come here of there Pernicious "Principles, and wiſh the ſame might be ſent "me. I had put *Six* or *Seven Pſalms* in their "Native Language upon our Notes, but were "not perfected, now they are finiſhed and the "Ten Commandments alſo. The new Infant "Church among the Heathen Increaſes, there "being *Seventeen* laſt Communion day, the "*Thirty-firſt* of *December* laſt, who took the *Sa-* "*crament* with us, and *four* others Baptized the "ſame day. *Thus God is ſought of them that* "*asked not for Him, and is found of them that* "*ſought Him not.* I think that God has a great "People of them yet; the Lord ſend a Bleſſing "to thoſe means that are uſed for the Enlarge- "ment of His Kingdom among them; and "Bleſs you, and all that Labour in His Vine- "yard, which ſhall ever be the Prayers of "him, who is,

Reverend SIR,

Your moſt Faithful and Obedient
Servant, in our Lord Jeſus,

Albany, January,
16. 1693,4. Godefridus Dellius.

FINIS.



Yukes County ss

To the sheriff or marshall of Sd County his under; sheriff or deputy greeting; Whereas Samuell Athearn of Tisbury in Sd County; being summoned to appear at her Majesties Court of Sessions of the peace holden at Edgertown for ~~and~~ within Sd County on the first tuesday of october instant ~~to answer~~ and he not appearing accordingly; you are therefore in her Majesties name required; to apprehend the body of the Sd Samuell Athearn and him safely to keep; so that he may be had before, her Majesties Justices of her Majesties Court of Sessions of the peace to be holden at Edgertown on ~~the~~ thirsday the nineteenth day of this instant october by ajournment as well to answer for ~~unto~~ his contempt ~~as for~~ to his Sd presentment hereof faile not — — —

Dated at Edgertown
october 4th 1710

pr order in Court
Matt: Mayhew
Clerk

jn observance of this j have Apprehended the with
mentioned Samuel Atkarn and carried him befo
Benjamin Skiff Esq which took bond of him for his
aperance
october the 11 1710 —— pr me Eben Allen Sheriff

fees 2

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C	2-3
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